

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XVIII.

Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

CHINA.

As this vast empire is to be given, we believe, to Christ for a heritage, the children of the kingdom will feel interested to learn more about it.

This country is the south east portion of the Asiatic continent. It derives its name from the dynasty of *Tsin*. The most ancient name for this empire is *Tien-sha*, which signifies *under heaven*, and implies that it is only inferior to heaven. The extent from north to south is about one thousand four hundred and fifty miles, and from east to west, one thousand two hundred and sixty. Sir John Staunton states, upon what he conceived good authority, that the population within the great wall, amounted to 333,000,000. The Rev. Dr. Morrison, whose long residence in Canton entitles him to an opinion, asserts from what ought to be complete authority, "A statistical account of the empire," &c., that it does not exceed 150,000,000. For the purposes of government, the empire is divided into eighteen provinces. Respecting the history, manners and religion of this singular country, little can be ascertained which will prove satisfactory. Volumes of conjecture and ill founded conclusions have been written; yet very few writers agree upon these points. Very respectable authors assert that "religion has scarcely any external form in China;" and others declare that they have "gods many, and lords many."

The following interesting view of the Chinese nation is extracted from Williams's *Missionary Gazetteer*, London edition, 1828:—

"The language is not only one of the most ancient in the world, but is, perhaps, the only one of the early ages, which is still spoken by the living. It is supposed to be used by about one third part of the inhabitants of the globe. It possesses much ancient literature, which has been for many centuries the constant study of the literati of China, who have polished it to a high degree of what they deem an elegant conciseness and richness of classical quotation and allusion; so that the written style of the learned is nearly as different from the plain language of the people, as that of ancient Rome from the modern dialects of Europe. This language, the most singular upon earth in its construction, and supposed to be so difficult, that any knowledge of it was limited, among Europeans, to the curiosity of a few learned men; and to the im-

perious necessities of commercial intercourse, has been conquered by Christian Missionaries; and is now rendered tributary to the diffusion of gospel light among this immense portion of mankind, notwithstanding the violent opposition that is made to Christianity.

"The government is patriarchal. The emperor is absolute; but examples of tyranny are very rare, as he is taught to regard the people as his children, and not as slaves. The first principle instilled into the people is, to respect their prince with so high a veneration as almost to adore him. All places of honor or profit are at his disposal, as well as the lives and property of his subjects. He is seldom seen, and never addressed but on the knees. Of the officers, or mandarins, there are nine classes, from the judge of the village to the prime minister.

"The national pride, and exclusive claim to pre-eminence, of the Chinese, derive most powerful support from the false ideal that their government is formed on the model of nature, and is a transcript of the noblest of the visible parts, viz. the heavens. The form of their cities—the regulation of the palace—the duties of prince and people—the evolutions of their armies—the order of their standards—the make of their chariots—the ascent and descent—the arrangement of their feasts—and even the very shape and fashion of their garments, &c. &c., were all anciently, and still are in a good degree, supposed to bear a resemblance to something in the visible heavens—to some star or constellation—to some motions supposed of real—to some grand terrestrial objects, or to some recondite physical principle.—They often judge of the intentions of Providence with regard to the events of war, and the destiny of nations, from the appearances in the heavens. Of old, they sent forth their armies—they overturned thrones—they punished oppressors—they seized on territory; all in obedience, as they supposed, to the aspects of celestial phenomena. If to these erroneous conceptions be joined their antiquity, their vast population, their immense riches, their defect in scientific improvements, their want of sound principles, and especially the depravity of the human heart, which they have in common with others,—we can hardly wonder at the high and exclusive tone which they assume, or at their extravagant claims to superiority over the nations of the earth.

"The religion of China is a strange mixture of superstitions, of which every one receives or rejects as much as he pleases. From time immemorial, peculiar homage has been paid to the memory of the dead by the Chinese. What is known of their religion, previous to the title of Confucius, is fabulous and uncertain. This most celebrated ancient philosopher of

China was born about four hundred and fifty years before the Christian era, and seemed designed to reform, in some measure, the corruptions which prevailed in the civil and religious establishments of his country. He condemned the idolatry practised by his countrymen, and maintained that Deity was the most pure and perfect principle,—eternal, infinite, indestructible, omnipotent and omnipresent. He considered the sun, moon, &c. the immediate agents of Deity, inseparably connected with him, and as such, objects of worship. Many parts of his doctrine were calculated to preserve the superstitious notions still prevalent.—By his sage counsels, his moral doctrine and exemplary conduct, he obtained an immortal name as the reformer of his country; and from respect to his memory, his descendants enjoy, by inheritance, the title and office of mandarins.

China has her Diana, her *Æolus*, her *Ceres*, her *Esculapius*, her *Mars*, her *Mercury*, her *Neptune* and her *Pluto*, as well as the western pagans had.—She has gods celestial, terrestrial and subterraneous; gods of the hills, of the valleys, of the woods, of the districts, of the family, of the shop, and of the kitchen! She adores the gods who are supposed to preside over the thunder, the rain and the fire; over the grain, over births and deaths, and over the small pox.—She worships the 'host of heaven—the sun the moon and the stars.' She also worships the genii of the mountains, rivers, lakes and seas, together with birds, beasts and fishes. She addresses prayers, and offers sacrifices, to the spirits of departed kings, sages, heroes and parents, whether good or bad. Her idols are silver and gold, wood, stone, and clay, carved or molten, the work of men's hands. Her altars are on the high hills, in the groves, under the green trees.—She has set up her idols at the corners of the streets, on the sides of the highways, on the banks of canals, in boats and in ships. Astrology, divination, geomancy and necromancy every where prevail. Spells and charms every one possesses: they are hung about the neck, or stitched up in their clothes, or tied to bed posts, or written on the doors; and few men think their persons, children, shops, boats or goods safe without them. The emperors of China, her statesmen, her merchants, her people, and her philosophers also, are all idolaters.

"With regard to future retributions, those of the sect of Confucius profess to know no life to come, but that which their children and posterity shall enjoy on earth; hence their views rise no higher; in this their fears and hopes seem to terminate.

"The Elysium of the west, which the followers of *Fuk* look for, is such as the deluded imagination of an Asiatic would naturally paint: fortified palaces—groves of trees producing gems—pools of fragrant water, yielding the lotus flower as large as the wheel of a cart—showers of sweet odors, falling on a land, the dust of which is yellow gold—myriads of birds of the most exquisite plumage, singing on trees of gold, with the most harmonious and ravishing notes, of a hundred thousand kinds, &c. &c. Such is their paradise; but in conformity with the comparative contempt in which the female character is held throughout the east, they exclude all women, *as such*, from a participation therein. Those females who have acted well on earth, are first transformed into men, and then admitted into that place of delights.

"The sufferings of the Tartarus, which their terrified imaginations have figured, are represented in pictures, as the punishments in purgatory and Tartarus were exhibited in the Eleusinian and other heathen mysteries: with this difference however, that these are exposed to public view; those were seen by the initiated only. Lakes of blood, into which women who die in child bed are plunged; red hot iron pillars, which the wicked are caused to embrace; devouring lions, tigers, snakes, &c.; mountains stuck all over with knives, on the points of which the condemned are cast down, and seen weltering in gore; cutting out the tongue—strangling—sawing assunder between flaming iron posts; the condemned creeping into the skins of those animals in the form of which they are destined to appear again on earth; boiling of the wicked in cauldrons; the wheel, or apparatus, by means of which all the operations of the metempsychosis are performed; horned demons with swords, spears, hatchets and hooks; wretched mortals, alternately shivering with indescribable cold, and burnt to coals with devouring fire;—these, with numberless other such things, are represented with gross and disgusting minuteness. Instead of producing any salutary fear in the mind, they fill the imagination with horrid figures; the real existence of which, the better informed surely cannot believe; or which, if believed, must either totally weaken the springs of action, or render those deluded heathens inconceivably wretched, even in this life. "Their system of morals, as explained by the sect of the learned, contains much that is good. Many of the duties of relative life are set forth with as much clearness as could be expected from a people who know not the true God. But to those who can compare it with the system of Christian ethics contained in the New Testament, it must in all particulars appear defective, and in many exceedingly erroneous; especially if the motives and ends of human actions, and the spirit in which they should be performed, be taken into the account. Some important duties are also entirely left out; and others carried to such extravagant lengths, as to render them not only irksome, but oppressive. Female infanticide, which still prevails in China, if it had not originally sprung from their doctrine of *Yin* and *Yang*, which sets every thing masculine in so exalted, and every thing feminine in so inferior a light, was doubtless greatly increased thereby. Their general belief in metempsychosis, and in the inevitable decisions of a numerical fate, prevents the cordial exercise of benevolence and beneficence. Their cold hearted philosophy, indeed, teaches and applauds the practice of *alma* deeds. Charity falls clear as the dew drop from the lips and pens of their sages, but often freezes ere it reach the ground. Even the natural desire which all men, as human beings, feel to assist their fellow creatures in distress, is greatly weakened in China—often entirely counteracted—by fear of opposing the will of the gods, who send men back to endure poverty and misery in the world, as a punishment for the crimes of a former life; or by a belief that all efforts which tend to counteract the decrees of fate are not only fruitless, but wrong; or by a criminal selfishness and indifference to the happiness of others, which even allows them to sit at ease, and suffer another, close by, to drown in the waves, or his property to consume in the flames, when by a little exertion both might be saved."

Anniversaries.

MASSACHUSETTS MISSIONARY SOCIETY.

The public meeting of the Massachusetts Missionary Society, was held in the Park street meeting house, on Tuesday evening, at half past 8 o'clock, Rev. Leonard Woods, D. D. President, in the chair. After prayer by the Rev. Dr. Jenks, the report of the Directors was read by the Secretary, Rev. R. S. Storrs. From the report it appeared that God has distinguished the past beyond any former year by bringing to the aid of the Society a greater portion of that silver and gold which are his, and an increased amount of public confidence and prayerful co-operation. At the last anniversary the balance in the treasury was \$2,229 83. The receipts of the year have been \$18,339 39; being an increase of \$3,080 84 on those of the preceding year. There has been expended in Massachusetts \$6,210 25; transmitted to the Parent Society \$4,426; balance on hand \$6,857 20.

Here is one fruit of the revivals that blessed the churches last year. 'Not by might, nor by power, but by my Spirit, saith the Lord.'

The report proceeds to notice particularly the several churches to which the appropriations have been made; and concludes the survey with the following summary:

The number of churches that have received assistance is 59; of which 15 were not aided last year, and 10 of the 15 had never before been aided; 7 of the 10 are new churches; and 4 of the 16 have been so much relieved by the timely interposition of the Society that they hope to require no farther aid. Seven of the assisted churches are new; and probably none of them would have been formed but for the prospect of assistance.—Six of the churches aided last year and not mentioned in this report, are understood to have acquired sufficient strength to support the ministry without foreign aid.—Eight meeting houses have been built for assisted congregations; 7 of them for new societies. In 17 of the churches revivals have been enjoyed, not all of them as powerful as were the revivals last year, but imparting strength to the feeble, encouragement to the desponding, and life to the dead.

The meeting was addressed by Rev. Mr. Badger of Andover, Rev. Mr. Vermyle of West Springfield, and by Rev. Mr. Peters, Secretary of A. H. M. S.

Mr. Peters remarked that the report mentioned a large balance in the treasury; but, in reality, the treasury was exhausted, for such was the case with that of the parent Society, and the Board of the M. M. S. had that afternoon voted an appropriation of \$5,000 (out of the balance mentioned) to furnish it with the means of meeting existing demands. It had so happened during the last year, that the cholera had swept over New-York, and had restricted the Society's resources from that and other States. But in this emergency New-England had been spared; and for the first time they had the pleasure of reporting one half their receipts from these States.

The claims of Massachusetts and of New-England having been urged, he would invite attention to the south and west; particularly the latter, on a tour thro' which, in the service of the Society, he has recently spent six months. He then gave a glowing description of its natural advantages; but, he said, there was a most deplorable and urgent want of ministers of the gospel. Ohio, with her 1,000,000 inhabitants, had only 400 or 500 of all denominations; and in all the west, there was less, on an average, than one minister to 5,000 souls. In a multitude of neighborhoods, the Sabbath was not known. Infidelity—infidel books, and newspapers, and ministers, abounded. And there were many, he regretted to say, very many, who loved to have it so.

The picture, however, was brightened with hope.—There was a redeeming spirit in the west itself; 2,000 churches there would welcome and unite in any effort. There were 530 ministers of his own denomination, of whom 250 had been under the patronage of the A. H. M. S. The Bible, and Tract, and Sunday School Societies were extending their hallowed influences; and the Spirit of the living God had been shed down; and whatever had been done, had prospered. The work was going on; it would go on to its consummation;—and before one hundred years shall have passed away, he that writes the report of the M. M. S. would proclaim it done; and the light of the example would shine forth, and our influence and our labors be extended, for the benefit of other nations and other continents.

Massachusetts was no youthful auxiliary in the cause. In the records of her old churches were to be found votes of appropriations in aid of feeble churches on the frontiers. And where were these frontiers? Within our own limits! Then they receded across the State of New-York, and of Ohio; and still were they receding, and would recede, till the full influence of Home Missions shall have been felt across the Rocky Mountains, and on the shores of the Pacific.

LONDON ANNIVERSARIES.

By the arrivals from Liverpool we have received our London papers to the 13th of May. They contain full reports of the great religious anniversary meetings up to that date. We have room at present only for the following brief notices. N. Y. Obs.

BRITISH AND FOREIGN BIBLE SOCIETY.—The twenty-ninth Anniversary Meeting of this Institution took place on Wednesday, May 4, at Exeter Hall. Lord Teignmouth being unable, in consequence of continued indisposition, to attend the meeting, Lord Bexley took the Chair.

The report was read by the Rev. A. Bramdam, Clerical Secretary to the Society. Though it announced a falling off in the amount of the Society's income, it gave, in every other respect, a most encouraging account of its progress in almost every country on the globe, in the circulation of the Word of God. Not less than one hundred and seventy-five thousand one hundred and eighty-two copies of the Scriptures had been circulated in France within the past year. A very large increase of demand for copies of the Scriptures had also taken place in Switzerland, particularly among the Catholic cantons. The most important fact connected with the distribution of the Bible to the heathen world, was the sensation produced in parts of China by the circulation of the sacred volume in the language of that country. The book was sought after, earnestly read, and greatly spoken of, and, what was still more satisfactory, without any hindrance or restriction on the part of the Emperor. The correspondent from whom this communication had been received, added, that he was about to proceed to China, to take advantage of this opening; and he hoped that he should soon have a demand for 10,000 copies in the maritime parts of China and the island of Lo Choo.

The total number of Bibles and Testaments distributed by the Society at home, and by its agents abroad, from the commencement is 8,145,456. The Society's receipts during the past year amounted to £75,492, 10s. 5d. Of this sum £25,604, 18s. 7d. were the contribution of Auxiliaries, and £40,717, for the sale of Bibles and Testaments. The receipts of the past year as compared with the preceding, showed a falling off of more than £6,000. The total expenditure of the Society within the year, was £66,761.

Many gentlemen addressed the meeting, among whom was Dr. Cox, of New York. This gentleman was introduced to the notice of the meeting by the Rev. A.

Brandram, who stated that Dr. C. "visited England as a deputation from the American Bible Society."

Dr. Cox said, he had slept but *one night* upon the island of his ancestors, and it was *only three weeks* this day since he left New York. He was afraid he should not be able to reach this country by the first of May; but he embarked on board the ship *Sampson*, and the God of the Nazarite, of the tribe of Dan, controlling the winds, had brought him to the British shore sooner than he expected. The solemn agent by which God had strewed Asia and Europe with corpses had visited America, and he was a relic spared by the mercy of God. He was a monarchist in relation to the kingdom of Heaven, and he was glad to know that the circle of heavenly light included in one all those who loved the Lord Jesus Christ in sincerity. He looked at the idea of any other principle taking the lead, as among the dreams of the cloister, and the stupidity of the dark ages.—(Cheers.) They might as well undertake the enterprise of tunneling the Atlantic, and lighting the dark aperture with scintillations of infidel philosophy, as to attempt to foster any other principle. He remembered hearing that Dr. Waugh once said to an American clergyman who had just returned from Scotland, and who informed the Doctor that he had been well received, "It is Christianity, my dear sir, that will bind all the world together." He recollected another sentiment eloquently stated by a Premier of England under a previous reign. "England and America, the mother and daughter, *against* the world." It was not his province to touch upon political questions; but he would christianize the sentiment, and introduce it to the platform. England and America, the mother and the daughter, *for* the world. The Rev. Dr. concluded by moving a resolution to the effect, "That in the continued tokens of divine approbation with which the proceedings of the Society had been conducted, the meeting desired with deep and lively gratitude to acknowledge the hand of God, and to be encouraged to increasing exertion."

RELIGIOUS TRACT SOCIETY.—The 34th annual meeting of this Society, was held at the City of London Tavern. From the report it appeared that the total number of publications circulated in the year amount to 12,995,241, being an increase of 880,276 beyond the preceding year. The total circulation of tracts, in more than seventy languages, amounts to nearly 180,000,000. The contributions received from the auxiliaries amount to £1,378 16s. 6d., being an increase of £152 8s. 10d.—The annual subscriptions are £1,449 18s. 8d., being an increase of £113 15s. 8d. The donations and life subscriptions, £756 17s. 9d., being an increase of £261 7s. 5d. The sums received by the sales of the Society's publications in 1832, amounted to £26,949 11s. 8d.;—for 1833, they are £34,460 12s. 6d., being an increase of £7,511 0s. 6d. The total amount of the receipts for 1832, including sales, were £31,376 6s. 1d. for 1833, they are £40,000 14s. 10d., being an increase of £8,624 8s. 9d.

BRITISH SUNDAY SCHOOL UNION.—The anniversary of this Society was held in London on the evening of May 3d, Lord Henley in the chair. It appeared from the Annual Report, that the number of Sunday Schools in the United Kingdom was 11,275, comprising 128,784 teachers, and 1,158,354 scholars. This includes those under the superintendence of the Sunday School Society for Ireland, and the London Hibernian Society, as well as those attached to the Society whose anniversary was now celebrated. Addresses were made by the Rev. Dr. Morrison, Rev. Mr. Burnett of Camberwell, Sir A. Agnew, M. P., Rev. Mr. Phillips, missionary to the Sandwich Islands, George Bennet, Esq., and Andrew Johnston, M. P.

Miscellaneous.

EXPEDITION TO LIBERIA.

We have received from Mr. Finley the following account of the expedition which left this city for Liberia on the 10th ult.

*Office of the Colonization Society, }
New-York, June 11th 1833.*

The emigrants attached to the first expedition to Liberia fitted out by the *Colonization Society of the City of New-York*, left this city on the tenth of May for Philadelphia, and sailed from that city for the colony, in the brig American, Capt. Abels, on the 12th of May. In this company, there were several interesting persons: among whom I would mention Hezekiah Shepard and family, who came recommended to me by Alex'r Proudfit, D. D. and Rev. John Whiton, of Salem, New York, with a pledge to "advance \$100, about the first of August, towards defraying the expense of their passage for Africa." There was also in this company one, who will long be remembered with interest by many who had the pleasure to become acquainted with him in this city. He writes his name *Simon Negro*; and gives the following account of the manner of acquiring his surname:

Simon was originally called *Simon the Negro*, and not having had the fortune to inherit a surname, he readily adopted the one which he acquired by *reputation*, as peculiarly appropriate, because descriptive of the race to which he belonged, and of which he had too much noble-mindedness to be ashamed. Simon is 97 years of age, and a member of the Congregational church of Littleton, New Hampshire.—He brought credentials of his having been an exemplary and active Christian. He says that about six months ago, the Lord put it into his heart to go to Africa, and tell of the Lord's goodness to his kinsmen according to the flesh, living in that pagan land.—When asked if he intended to preach, he said no; but that he would teach Sunday school and singing school. He is an admirable singer, and, *composer of music*, and has been accustomed to assist at a prayer meeting.

A friend who saw the emigrants embark at Philadelphia for Liberia, says that Simon commenced singing Bishop Heber's missionary hymn,

"From Greenland's icy mountains,
From India's coral straus," &c.

to the great gratification of the numerous spectators who had assembled to witness the departure of the emigrants.

Four days after leaving Philadelphia, I received from Simon the following letter, which, at his request, I send you for publication, "that his Christian friends may know what has become of him." The letter appears to have been written from Hampton Roads.

Respectfully yours, ROBERT S. FINLEY.

SIMON'S LETTER.

"May 17th, 1833.—I take this opportunity as I am on the great water, to express my love to my dear children. I enjoy myself as for health. I hope you are so. I remember you in my efforts at the throne of Grace. You must bid your farewell. Give my love

to all that inquire after me; and I humbly hope that my God and your God and Father in Heaven, who has protected us so long, will be our guide while we live, and in the hour of death.

My prayers for the church at Littleton, N. H. Fairbanks, pastor;

also for the church at Bath, N. H., Sutherland, pastor;

also for the church at Haverhill, N. H., Wood, pastor;

also for the church at Dalton, N. H., Hutchinson, pastor;

also for the church at Guildhall, Vt., Tisdell, pastor;

also for the church at Brattleboro', Vt., Magee, pastor.

I am this day to leave the Roads—we are waiting for a wind to sail with—I wish you all well,—while I am looking to the Throne of Grace in great faith, hoping to find Ethiopians stretching forth their hands unto God.

I warn you to repent. I now on my knees pray that you may hear the voice of God this day, and not harden your hearts, but be prepared to meet your God, lest death should come in an hour when you think not.

I now pray for all your ministers, deacons, Sabbath school teachers, and communicants, that you may all be ripened for eternal glory.

Mr. Finley, write to Vienna and Maria [his children.]

SIMON NEGRO.

P. S. Simon Negro wishes Mr. Finley to have the goodness to put some of the above in the Christian Chronicle, so that his Christian friends may know what has become of him."

AFRICAN COLONIZATION.

It will be gratifying to many of our readers to learn that applications for passage to the African colony continue to flow in to the Board of Managers, both from free persons of color, and on behalf of slaves, quite as fast as the Board can find means to comply with them. Notwithstanding the large number of emigrants sent out by the Managers during the last season, the following additional applications for passage to the colony are now before the Board, a large portion of them for slaves, whom their owners propose to liberate, if the society will incur the expense of conveying them to Liberia, viz.:

From Georgia	Liberty county	16
	Savannah	82
From Virginia	Parkersburg	3
	Springfield	7
	Staunton	10
	Moorfield	7
	Warminster	5
	Lynchburg	8
From Tennessee	Blountsville	19
From Con.	Litchfield	3
From Mass.	Springfield	1
	Belchertown	1
From Ohio	Elkton	1
From Philadelphia		1
From Washington City		5

We wish the Board had the ability to furnish im-

mediate passage to all of these applicants, because the influence of example is great, and every emigrant that goes induces others to follow. But we are sorry to learn that the ability of the society does not keep pace with the number of applications, or its own anxious desire to meet them. The heavy expenditures consequent on the large expeditions of the last season have not only exhausted the funds of the Society, but involved it in a debt of very serious magnitude, which it is now struggling to discharge. As soon as this object is effected, and its treasury replenished, its operations will be resumed with vigor. These facts appeal forcibly to the friends of the cause throughout the country, and should induce a general effort to supply the means of carrying on the good work.

Nat. Int.

DAY OF PRAYER

FOR THE CONVERSION OF THE WORLD.

The General Assembly, deeply impressed by the signs of the times, and while they are called as office-bearers in the church of Christ, to take an active part in the recommending and prosecuting of measures for the spread of the Gospel, judge it to be weightily incumbent on them to call the special attention of the churches and people under their care to this important and interesting concern. It is believed that no well informed Christian, who seriously and impartially contemplates the aspects and movements of Protestant Christianity at the present time, can resist the conviction, that the prophetic annunciations, relative to the latter-day glory of the church militant, are rapidly tending to their accomplishment. The varied indications which point to such a conclusion, the Assembly deem it unnecessary to recite. They are public and palpable, and very many of our people, with an exemplary zeal and liberality, have connected themselves with the institutions and operations which concentrate their influence like so many rays of light, in one common and glorious point, to scatter the moral darkness of the world and introduce the dawn of the millennial day. Among the indications of the most auspicious character, the Assembly recognize the general concert for prayer, which for a considerable time past has been observed by the friends of evangelical truth and benevolent christian enterprise in the four quarters of the earth.—At a meeting of the General Assembly of the last year, an additional measure was adopted, in compliance with overtures from various quarters, calling for the public designation of a day, to be observed by all Christians throughout the world, as a day of fasting and prayer for the outpouring of the Holy Spirit on the whole family of man. For this purpose, the first Monday of January last was accordingly designated, and it is understood that the day was observed both in the old world and in the new, with much solemnity, and in many places with a sacred pleasure and humble hope in God, the recollection of which is still delightful and animating. This General Assembly therefore do earnestly recommend to all the churches and people under the pastoral superintendence, to continue the observance of the same day of the coming year, and for the same purpose as that to which the specified day of the present year was set apart. Let the whole of the FIRST MONDAY OF JANUARY, 1834,

be observed as a season of special prayer—of united, fervent, believing prayer, for the conversion of the world to God. And if it be thus observed, prayer will of course be accompanied with deep humiliation, with a sincere prostration of soul before the all-seeing God, in view of personal guilt, and of the sin of the Christian world, in so long neglecting to obey one of the last commands of their redeeming God, before he ascended to his throne in the heavens, to disciple all nations, and to preach the gospel to every creature—to send messengers of salvation to the perishing millions of the unevangelized world.—And the Assembly would earnestly recommend that this observance be connected with *fasting* and *abstinence* from secular labor. The great spiritual object is, an union of hearts, and unfeigned, and ardent aspirations, supplications and intercessions at the throne of eternal mercy, through the prevalent intercession of the great Mediator and Advocate of his people there, that the Holy Spirit may come down in a copious effusion of his special new creating, soul-saving influence for the conversion of the world to God; for the consolation, encouragement and abundant success of the missionaries who are now in the field of labor; for raising up, qualifying, sending forth and blessing the labors of additional missionaries—and hosts of apostles, devoted, self-sacrificing men, into all heathen lands, and all destitute portions of land already partially gospelized; for enlightening, directing and animating all missionary associations; and for a special benediction on all theological seminaries, colleges, academies, common Sabbath-schools; for translations of the Holy Scriptures, and for all Bible and Tract societies, and distributors; for inclining the minds of the whole christian community to devote a liberal portion of the worldly substance which God has given them for the production of his cause and the building up of his kingdom on the ruins of Satan's empire; and generally for a rich divine blessing on all the benevolent and christian associations, which characterize and are the glory of the day in which we have our lot in life.

In regard to supplying the accessible reading population of the globe with the Holy Scriptures within a definite period, which is now in the contemplation of the American Bible Society, the Assembly recommend the subject to the serious consideration of the religious denomination to which they belong. The Assembly have no hesitation in urging on their fellow christians the importance of renewed, increased and vigorous exertions in support of the Bible cause.—The world will never be converted to God till all kindred, people and tongues that are found on the face of the earth, shall read or hear in their own language the wonderful displays of the divine wisdom, goodness and mercy in the plan of man's redemption, by the incarnation, obedient sufferings and death of the Lord Jesus Christ, as made known in the volume of inspired truth. The special efforts for supplying the United States with the Sacred Scriptures, seems to have terminated, as many apprehended, they would, in a state of apathy, or inaction, as a season of rest and remission might follow the accomplishment of so great a work. This is an error which must be strenuously resisted. The work of translating, printing and distributing the Bible is scarcely more than commenced. Could the great and noble object con-

templated by our national Bible Society be fully achieved, millions of additional copies of the Scriptures would speedily be necessary, to meet the wants from heathenism and the increased population of the earth. American christians ought not to think of relaxing, while they live, their efforts for multiplying the copies of the oracles of God, nor of abating the importunity of their prayers, that those oracles may be rendered by the Spirit that indited them, the power and wisdom of God unto salvation, by all who read or hear them.

Signed

ASHBEL GREEN, *Chairman.*

Resolved, That the ecclesiastical bodies in correspondence with the General Assembly, and other christian denominations generally, both in our own and other lands, be respectfully requested to unite in the observance of the day above specified.

TO AMERICAN CHRISTIANS.

We copy from the N. Y. Observer the following letter from the Rev. John Angell James of England, to a gentleman in New York. It contains much useful counsel, from one who appears to have a thorough knowledge of this country, and who takes a deep interest in the prosperity of Zion.

Your resolution, and which experience has proved to be no vain boast, to supply every family in the United States with a Bible within the term of two years, surprised and delighted your friends in this country; it was a resolution worthy of a people putting forth the energies of their mighty youth. The prodigiously rapid rate at which the increase of your population is proceeding, plainly proves that your labor of love can never be considered as finished, but for ages to come at least, only as commencing. The flame of your zeal needs no effort on the part of foreigners to fan it, and indeed there seem to be very few, if any, who are entitled to make the attempt; but still as the demands on the liberality of your Christian patriots are so great and so continually augmenting, the voice of admonition can never come amiss, if it come in friendship, let it reach you from whatever quarter it may. God is sending, or raising you up, nearly half a million of immortal souls yearly to be provided, not only with occupation and employment, but the means of religious instruction; and this number is perpetually enlarging, a circumstance unparalleled in the history of the human race, and a circumstance which ought to sound like a voice from heaven, and be echoed from every pulpit and every newspaper in your land, till it shall be heard in every family and felt in every heart.

Ye have wisely determined to leave religion to its divine author and his grace in the hearts of his people, without entrusting it to the officious and injurious meddling of state policy! hence all these millions that are rapidly accumulating in your country are necessarily cast upon the spontaneous liberality of your Christian population for their religious instruction. It has been said by Dr. Chalmers as an argument for religious establishments, that while man will supply himself with every thing for his temporal good as far as he can obtain it, because he has a natural taste and desire for it, religious instruction must be procured for him and carried to him, because for this he has no

natural appetite, but an aversion; therefore, a religious establishment, or a legal provision of religious instruction, is necessary, for every country. But were the promises granted, the conclusion does not necessarily follow, since religious instruction may be supplied, and much better supplied, by the voluntary benevolence of the church of Christ, than by the enactments of secular legislation. While then your people reject the one method of furnishing the means of grace to your rapidly increasing population, it becomes them to be more and more zealous and liberal in supporting the other. America is the country where once more the problem is to be solved whether Christianity needs the support of civil government for its existence and diffusion. In the valley of the Mississippi, especially, is the experiment again to be tried before the eyes of Christendom, and for the instruction of both the present and all future ages, whether the cross of Christ is dependent for its triumphs on the sceptre of the monarchs and the sword of the warriors; whether there be wisdom, power and grace enough in the divine Head of the church to prosper his own cause, without the decrees of senates and the proclamations of kings. All eyes are turned upon the scene, where the trial is being made with intense anxiety. Your every movement is watched by every friend and opponent of national establishments of religion; the latter pointing to your waste plains exultingly exclaim, "See the need of a legal provision for the religious instruction of the people;" while the former confident in the expansive force of that love of Christ which constrains the hearts of his people, confident in the energies of the American nation, confident in the spirit of holy enterprise which is animating the hearts of the transatlantic Christians, and above all, confident in that Holy Spirit, which in such an eminently conspicuous manner is pouring down reviving influence on your country, triumphantly reply, "Give them time and see whether the Christian patriots of the United States will not make that wilderness to rejoice, and those deserts to rejoice and blossom as the rose." We as dissenters have pledged you again to the friends of establishments in this country, for this great work.—We boast of your spirit of enterprise, and tell them that your spontaneous liberality will far outstrip the tardy zeal of government and the inadequate supplies of legal enactments.

I am perhaps presumptuous in saying these things in reference to your noble-minded people, but I am so convinced that the great duty of the American Christians is a care for their own population, that I feel as if I must write as I do. Foreign missions are to you quite a secondary work. You have an infant world of your own to provide for, and for which although you have done great things, you must do greater things yet. Unless your whole body of Christians of all denominations feel themselves called upon as scarcely ever a nation was, at least in modern times, to consecrate their wealth to the evangelization of their own country, your vast and beautiful valley of the Mississippi, will in an age or two hence, be shared, between infidelity, popery and impiety. Never had the friends of the Redeemer such an opportunity for extending his cause immediately around them as you have in the United States. You have no pagan governments, no organized Mahomedan or popish

superstition, nor any of the prejudices generated by national establishment to oppose your progress. You meet, it is true, what is every where to be met with, the depravity of the human heart, and the power of Satan, but you meet them in the open field, unprotected by these fastnesses and strong-holds. You want nothing but men to preach and money to support them; for God, I believe, is waiting and willing to bless your exertions to any extent to which you may be inclined to carry them.

I have already said, and the expression I now repeat, that such appears to me to be the demands of your country for able and faithful preachers of God's word, that a holy ambition, a kind of crusading spirit should seize the hearts of all the young men of distinguished talent and piety in your churches to become ministers of the gospel, while all the men of wealth should catch the feeling and give them property to support them. Half a century hence, your territory will be covered probably with fifty millions of immortal souls, and should the evangelization of the people keep pace with their multiplication, you will by that time be in a situation, by the blessing of God, to influence the moral condition of the globe, and thus probably realise the supposition of your immortal Edwards, that the latter day of glory may begin in America. What a bright and blissful vision to present to the eye of your religious and patriotic zeal.—You must never cease, never slacken your exertions for your country's religious welfare, till from the borders of Canada to those of Mexico, and from the shores of the Atlantic to the coasts of the Pacific, there is not a single village without a minister of religion, nor a single family without a Bible; in short, till the American eagle shall float upon the tide of radiance poured from the sun of righteousness, and filling with splendor and with beauty every corner of the land.

If I should not be thought adding to the presumption of which I fear I have proved myself guilty already, by the freedom and length of the foregoing remarks, I would suggest that it appears to many of us in England, that you have your dangers even in America. There is a little, and perhaps not a little reason to apprehend that some mischief will result to the fine public spirit which prevades your Christian population, from the perversion of revivals on the one hand, and from a speculative and controversial theology on the other; thus causing your zeal to blaze up in the fire of fanaticism, or else chilling its ardor and reducing it to a Laodicean luke-warmness. Pure revivals and a clear and full exhibition of Christian doctrine are essential to your prosperity and activity, but their abuse in the way that I have stated, are the Scylla and Charybdis which the great pilots of your evangelical community should be anxious to avoid, and nothing will prove a more effectual preservative from them both, than a steady course in the way of benevolent enterprise.

And now, my dear sir, to draw towards a conclusion of this tedious epistle, will you allow me once more to express the gratification I feel in referring to the circumstance which has led to my correspondence. These mutual and practical recognitions of our Christian brotherhood, this reciprocity of religious interest in, and sympathy with each other have a happy tendency to strengthen the bonds of even national friend-

ship, render it more and more difficult for two such countries to cherish any other feelings towards each other than those of respect and attachment: thus while the party-writers on each side of the Atlantic are kindling strife and kindling the coals of enmity, it is the business of the Christians who inhabit both countries to act as the guardians of peace, and quench these unhallowed sparks as fast as they are elicited.

May the God of all wisdom and grace, the Ruler of nations, the Head of the church, pour the blessings of temporal and spiritual prosperity on your country, cause the dew of his heavenly influence to descend upon all your churches and religious institutions, and especially crown with his divine benediction the labors of the society with which it is your high honor to be connected. I remain, my dear sir, with sentiments of respect and affection, your sincere friend and brother in Christ,

JOHN ANGELL JAMES.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 29, 1833.

FOURTH OF JULY.

Our national anniversary is at hand, and among the various and almost universal preparations which are making to celebrate it, we trust the claims of the African race will not be forgotten. Not less than fifteen millions of this unhappy people have been torn from their native country, and subjected to the horrors of perpetual slavery, to gratify the lust of avarice, and to minister to the luxuries of Christian nations; and not less than two millions of the same wretched people, are at this moment suffering the most cruel and degrading bondage, even in our own country, "the land of liberty," and their cries go up to Heaven, like the cries of Israel in Egypt, against the oppressions of freemen. One would think that it might be sufficient to chill the festivities of our national birth-day, to think upon these sober facts, and especially when the sublime declaration is re-echoed and reiterated upon us, that all men are created equal, and that the possession of LIBERTY is an INALIENABLE RIGHT with which God our Creator has endowed us.

The events of the last two or three years have powerfully awakened the public mind to the "value of the Union," and the importance of preserving and transmitting to posterity the inheritance of a free and united government. The ensuing anniversary, we predict, will be celebrated with a degree of interest and enthusiasm which has been seldom witnessed, and no time can be more appropriate, and no offering, it would seem, could so well become us on the joyous occasion, as the offering of our earnest prayers and resolute efforts to deliver our country and our colored population from the odium and the curse of slavery.

What is required for this object is combined and resolute exertions. In New England it is estimated that there are 3500 congregations, containing an average of 300 members. The united efforts of these congregations, at an average of twenty dollars each, would produce \$70,000 or enough to send to Liberia more than two thousand emigrants. But the public mind needs to be enlightened on the subject, as well as public sentiment corrected, and this can be done only by awakening investigation, and rousing the public mind to inquiry and to action. Prejudices, we are aware, exist against the Colonization Society, but in our view they are utterly without foundation, and its claims are based on the soundest views of wisdom and justice. The Society, notwithstanding the hostilities raised against it, is going on prosperously, strengthening in the confidence of those who understand and appreciate its merits, and opening brighter and more cheering prospects for Africa and the African race. We look forward to the time,

when under its benignant influence, the people of that vast continent shall assume the rank of civilized and Christian nations—when a man's color shall no longer obstruct his influence or standing in society, and when our own colored population, emancipated from the bondage of law and of public sentiment, shall either be returned to their native clime, or restored to the rights and immunities of freemen.

WESTERN CHOCTAW NATION.

Extract of a letter from the Rev. Loren S. Williams to a young gentleman in this city, dated Bethabara, May 6th, 1832. Mr. Williams, like a faithful shepherd, has followed his flock through the wilderness, and through much suffering.

"I had for the most part enjoyed comfortable health, at least had been free from fevers, during the eleven years that had elapsed since removing from Elliott with my family,—until last summer. In about a month after locating within the bounds of the new Choctaw country, I was taken down with the fever; but recovered in about two weeks. All of my family, except Mrs. W., were sick, and some of them a long time apparently near unto death. Almost all—at least, I should say, nineteen twentieths of the emigrants south of the mountain, had the fever in some form. Many, very many, suffered a long time. But the mortality was not great in proportion to the number of the sick, especially in the Christian part of the nation. It is a remarkable fact, that among those who had as a body opposed the introduction of the gospel, the mortality was very great. How it will be with us this season, the Lord only knows. We confidently expect much sickness; but shall look for it principally among those who have not yet spent a summer here. This brings to mind the question you ask in relation to this climate. We are in about latitude 33°, which is, I presume, a little south of Mahew. The range of the thermometer is much the same as it was there. I think it stood, at 2 o'clock P. M. on an average, at 90°, during a greater part of the last summer months. The past winter was very mild. Once the mercury in the thermometer stood at 11° above zero, and several times at 19 and 20. As it respects salubrity, when compared with that of the old nation, my present opinion is in favor of the latter. I now speak of the two countries in general terms. I know not to what local causes it should be attributed. The presence of large swamps, and ponds of stagnant water, is by no means peculiar to this country. In this respect, I see no striking difference between this and the State of Mississippi. And the rapidity of the current in most of the streams here, would seem in truth to favor the idea of a more healthful atmosphere, than is found in the vicinity of the sluggish, deep gullied and muddy streams of that country. The Red River region is beyond a doubt a very sickly one. It is unsafe living very near that stream in the summer and autumn. Springs of apparently pure and wholesome water abound in many places along the large streams; but they do not secure the health of those who use them. In this we have been somewhat disappointed. What I have remarked concerning the Red River region, is true, in a great measure, of the Arkansas, as I am most credibly informed. I presume, however, that many pleasant and healthy situations might be found near the sources of the streams which empty into the Red River from the north. There is a vast extent of broken, mountainous country, between this and the Arkansas, inviting to none but such as might wish to breathe purer air than they find under a burning sun on the plains below. In short, our health, and that of the emigrants in general, has been affected in some measure by the change. We shall all have to be acclimated. It is however most certain, that in many instances, their exposures by the way, and since their arrival, have been a fruitful source of disease. "Though very great exertions have been made by numerous agents, and at an enormous expense, to pro-

vide the emigrants with the necessaries of life, they sometimes fail of issuing their rations at the appointed time, and hundreds are left, even for a number of days, entirely destitute of food. This is the case while I am penning these lines. I have been to-day constantly interrupted by poor hungry creatures coming to borrow corn. Six days provisions are now due from the U. S., on account of another failure. I know not that any one is in fault. It is a stupendous undertaking, to feed so many thousands in this distant region. Corn has been sold here at \$2 per bushel, on account of its scarcity. Very many of those who arrived a year ago, did not raise corn enough for their own use; and as their year's supply from Government is expended, and they have little or nothing to purchase with, they must necessarily subsist chiefly on wild roots, berries, &c., until they can begin upon their beans and green corn. As to game—it is really scarce,—unless they should leave their work and spend much time in wearisome pursuit of the buffalo. I am pleased to find them so unwilling to do this. Though furnished with new and elegant rifle guns, and ammunition, from the U. S.—instead of hunting, (as once they would have done altogether,) they lay hold of such farming utensils as they have or can procure, and—the forest begins to fall prostrate before them, and the prairies to be chequered with fenced fields. This spirit of industry augurs well for this dear people, and prevails to an extent hitherto unknown among the Choctaws. Still there is great room for improvement—many exceptions to this general remark.—The friends of the Choctaws, who are acquainted with the real condition of the emigrants, are encouraged to hope that that mysterious dispensation of Providence, which removed them from the land of their fathers' sepulchers, will eventuate in their greater prosperity.—But, Oh! it is indeed at an expense of much suffering on their part, and the loss of many, many lives. I have scarcely touched upon this part of the subject, neither can I enlarge at this time. Could they here remain uninterrupted by "land beggars," be fostered by our National Government, and not forgotten of our benevolent associations,—they would, under God, yet rise as a nation in the scale of civilization, and thousands of them, being numbered among the followers of the Lamb, and gathered into his fold, will bless their benefactors and their God.

"Dear brethren Wright and Hotchkin are stationed, one of them 30, the other 40 miles south-westerly from me, and have abundant employment for all their time and strength. In a district of country 40 miles in length by 20 in breadth, containing already 2,000 Choctaws, and receiving constant accessions—I am the only missionary. The church which I have been instrumental in gathering together and establishing here, now containing 122 members, are scattered widely through this population. This is favorable to the introduction of the gospel, by regular appointments, into most of the towns and neighborhoods. But, dear brother, I assure you I have been so pressed with cares and labors of various kinds at and near home, that I have done but little, very little elsewhere. Some of my dear flock I can meet only at the public sacramental meetings, which are not oftener than once in three months. And inquirers also, (for such there are,) I can visit but seldom, if at all. This you know is to be regretted.

"Again, I ardently desire to find some time for the preparation of books and tracts in the Choctaw language, which our Directors have authorized and encouraged us to do. But I have as yet done nothing more than to finish and send out a new hymn book. In this I have had some assistance from my brethren. It is more than twice as large as the old one. In short, from this brief statement, you will perceive that even here, where it would seem the ground is occupied, one or two additional laborers are actually needed."

TRIAL OF REV. E. K. AVERY.

We have never published a word about this singular case. There has been so much excitement and mystery about it, that it was impossible to come at the truth; and we have waited patiently for the sequel. Mr. Avery is a Methodist minister, of respectable standing, in Rhode Island. He was charged with the murder of a dissolute young woman, whom he had excommunicated from the church. She was afterwards found suspended by a cord to a stake of the fence, probably by her own act. But suspicion fell on him, and he has been tried twice for the murder. We have no intention of going in to the merits of the case, or to express an opinion. It is enough for us, and it ought to satisfy every one that he has been fairly tried by a jury of his country, and acquitted. And if it is just that every man shall be supposed innocent until he is proved guilty; surely one who has submitted to such a trial, at which more than 200 witnesses were examined, and which lasted 22 days, is entitled to our confidence and charity. We have made these remarks, for the purpose of introducing some affecting scenes attending the trial.

From the Christian Advocate and Journal.

THE CLOSING SCENE OF THE REV. E. K. AVERY'S TRIAL.

The present is a serious moment. The scene which has just been closed at Newport, may yield much instruction and reproof at present, and ultimately work much good to the Church. We are not to suppose that these mysterious and painful dispensations are the effects of chance. The hand of God is in them in permitting and overruling them. It is doubtless right in the present state of things that one should suffer for the benefit of many. The sufferings of an individual are no evidence that such individual is a greater sinner than other men. When we see a fellow being, or a brother in distress, we should inquire in a submissive spirit, Lord what wilt thou have me to do, and to learn? What is thy design, concerning me, and how may I improve by this dispensation of thy providence.

Newport, R. I. June 4, 1822.

My dear dear Brother:—Before this will reach you, the report of our brother E. K. Avery's acquittal will have gladdened your heart. The time the jury had the case was an awful moment, and the sense of it can never die in my remembrance.

You know while you were here, the indescribable excitement which filled the crowded court house.—This increased as the trial seemed verging to a point. The last efforts to procure evidence against the prisoner were very great. Every inch of ground was disputed. On Friday, the 31st ult. Mr. Mason spoke for the prisoner about seven and a half hours with great effect. His application of the law, and the exhibition and comparison of evidence were often thrilling, and his plea powerful. On Saturday, Gen. Green, for the government, spoke about the same length of time, in his best style; and we might conclude with safety he did his utmost. Between seven and eight o'clock, P. M. the case was committed to the jury, in a few words, by Chief Justice Eddy, and the court had a recess until the bell should ring as a signal for the jury to give their verdict. On the evening of Saturday I met the little Church in the vestry; but a sadness sat

on every countenance. The heaving sigh, the suppressed groan, the death-like silence which reigned among us, expressed what words could not utter. We could only pour out our hearts to God, and I found liberty to come very near to the mercy seat and ask with much confidence. This was a gloomy night.—Many waited till midnight to hear the bell, but in vain. His counsel, Messrs. Randolph and Cranston, were restless, and walked the streets at a late hour of the night; and many were as sleepless as King Darius while Daniel was in the den of lions. Sunday, June 2d, the sun arose upon us, while a painful suspense sat brooding over the heart.

Now it seemed almost certain the jury would not agree, and the enfeebled and emaciated sufferer would be obliged to remain months longer in confinement for another trial. Prayer was made to God without ceasing, for all human help seemed to fail. I am at a loss to speak of that intense solicitude which sat on every countenance. Our morning service was almost ended when, at fifteen minutes before 12 o'clock, the bell rang tremendously, and it struck through the congregation like lightning. Some friends almost fainted, and many burst into tears, while others ran off for the court house. I closed, and returned home; not thinking it best to enter into the rushing crowd, who were forcing their way into the court house.

I had made arrangements to have Mr. A. brought to my house, if acquitted; and I felt quite sure that the verdict would be, "Not Guilty," as I could not think they could agree against him. Still an awful suspense overwhelmed me. Mrs. K. was nearly speechless in agony. I attempted to encourage her, when my own fortitude failed me. We waited the issue! A man passed not far off, and I thought I heard him exclaim "Not Guilty;" but I dared not be confident. Soon another passed, and confirmed the glad tidings. Soon a host came rushing towards my house, in the midst was Mr. A., supported by Esquires Randolph, Cranston, and Blake, with Wm. Allen the keeper of the prison, and others. I met him at the door, and took him to a retired room, that he might compose his spirits in offering thanksgivings to Him who had granted such deliverance.

Indeed, those who attended him were almost as much affected; for there was no shame mingling with our tears. Such a scene can never be acted over again. Br. A's counsel declared the satisfaction was equal to all their labor and fatigue on his account.—After a few minutes brother A. came, and sat, conversed, and praised God, not only for *sustaining*, but also for *delivering* grace. He returned to Bristol in a packet; being carried in a close carriage to the water, attended by his counsel and others. And though many gathered on the wharf, where he went on board, they used no violence. At Bristol, O how changed the scene! He was greeted with acclamations of joy by the multitude who waited for his arrival. A day that ought never to be forgotten!

I am yours, truly,

A KENT.

We copy the following scene in the court house, upon bringing the prisoner into court to hear the verdict, from the Commercial Advertiser.

Rev. Mr. Avery.—The closing scene of this remarkable trial is said by those who witnessed it to possess surpassing interest. After the court had reassem-

bled to receive the verdict an interval occurred of ten or fifteen minutes, on account of the absence of the prisoner's counsel; and although the court house was crowded to its utmost capacity, the audience preserved a profound silence, and all were fixed in a gaze of eager and intense curiosity. Mr. Avery himself, says, the editor of the Boston Advocate, "during this trying moment of suspense and uncertainty, when his life or death hung on the breath of the jury, maintained the same steadiness of nerve, and immobility of countenance, which have so remarkably distinguished him throughout the whole trial. The wonder is, that innocent or guilty, he has been able to sustain this awful pressure with such fortitude and equanimity. At one period, when the attorney general was minutely describing, in thrilling language, the probable mode in which the fatal deed was done, the prisoner fixed his large eyes upon him, and scarcely moved them till the fearful picture was finished."

After the verdict was recorded, and the attorney general observed, as a matter of course, the defendant now was entirely discharged, he became suddenly, but slightly affected, and a tear started to his eye. He passed his right hand deliberately under his glasses, and held it over his eyes for a moment, and in the next with great composure received the congratulations of his friends who were present.

It is stated in the Boston Atlas, on the authority of one of the jury, that ten out of twelve found no difficulty in coming to a verdict of not guilty: the other two were opposed to it for some time. All the jury, except these two, were citizens of Newport. On the question of suicide, it is understood, the jury were divided about equally in their opinions; but on the general question of his guilt they stood as above related.

From the Providence Journal.

We learn that when Mr. Avery arrived at Bristol on Sunday, in a sloop, from Newport, the Methodist meeting in that town had just closed. No one of his friends had heard of his acquittal, and many had serious doubts as to the final result—the last intelligence received, having been, that ten of the jury were, on their first leaving the Court room, against his innocence. This intelligence had been conveyed to Mrs. Avery. Whilst some of his friends were discussing his probable fate, as they were walking along, one exclaimed to the other, as a sloop neared the wharf—'There is brother Avery now!'—and sure enough, he stood in the companion way bowing to his friends.—news spread—friends flocked round him from all quarters—and before he reached his house, he was surrounded by crowds of his brethren and acquaintances. The first news which his wife had of his arrival, was brought by her husband himself, as he opened the door, with a welcoming throng behind him, and announced his escape from the thrall. The shock, a friend informs us, was too great for his lady—and she sank into a swoon upon the floor, from which some time elapsed before she recovered.

TRACTS.

At the meeting of the American Tract Society in Boston, on the 19th ult. Rev. Mr. Babcock of Salem said,—

I respond to the sentiments already expressed;

but hundreds of *pagans* are crying to us every moment, for the leaves of the tree which are for the healing of the nations. Now is the time for Christians to send these messengers to the Millions of Asia.

The influence of Tracts in India is great sir. A young Priest read the Tract called "the golden Balance." Every thing in that country is called golden that is valuable. The priest had read, in an ancient Braminical book, that light was to be expected from the West. This book was written by the missionaries who came from the West. His faith was shaken. He was converted. This man is now in this country. I have seen him. I have heard him pray in his own language, and though I could understand only two words of what he said, those words melted my heart, "O Jesus! O Jesus!"

We must send Tracts to Burmah, sir. *Seven eighths of the Burmese* can read. Let us place the golden Balance in their hands. Let the Tract, in the absence of Missionaries, be put into the hands of every individual. We must come up to this work for the harvest is truly great.

Rev. Mr. Sutton, Baptist Missionary to Bengal, then arose and said, I have labored near *Juggernaut*, which signifies "lord of the world" as so considered by the vast majority of the inhabitants of that country. 200,000 often meet together near this idol.

I have felt sensations which I cannot describe, as I saw them file off in companies of 50,000, to think how little we could do for them. And I was encouraged only by the fact that we had given them Tracts. I have seen, on a spot no larger than that on which this house stands, 150 dead bodies left to putrify.—On these festival occasions to which I refer, we have distributed 20 or 30,000 Tracts.

I have seen the pilgrim who had come from a great distance to see *Juggernaut* bending with fatigue, with a cloth wrapped around his feet which were all bleeding and torn.

There are many instances of good produced by the reading of Tracts in India. At a bathing place a countryman got two Tracts. He went 300 miles where he met a brahmin who had been concerned in mind and had wandered about in search of truth for a long time. He read the Tract—went to see the Missionaries—obtained a Testament and was converted and baptized. This is a practical commentary on the Resolution last submitted.

Look, sir, at that vast country and behold its destitution! There is but *one* missionary to *one million of souls*! Missionaries cannot be furnished for such multitudes. And Missionaries soon die, sir. But Tracts never die. The cholera touches them not.—Oh sir, send these messengers to India, your society shall be blessed.

NATIONAL TEMPERANCE CONVENTION.

Monday Afternoon, May 27.

Continued from p. 61.

Mr. CRAIN, of New-York, said: The society to which I am attached will be astonished to hear of this debate, and more astonished if this convention refuse to pass the resolution. Sir, there is not a society which has not denounced this traffic, in stronger terms than the resolution before you. The American Temperance Society has always done so, and so have their agents. I ask gentlemen to show me a solitary instance in which this

traffic is right. Can we separate physical from moral evil? Is it not an immorality to destroy the physical powers of men? Is it not an immorality to destroy the social affections of men? Is it not an immorality to destroy the moral principles and souls of men? This resolution is intended to apply to some dark recess, where the light of temperance has not reached. If there should be such a place in the union, where no temperance tracts or periodicals have penetrated, and where no friend of the cause has ever raised his warning voice—I doubt if there is such a place, but if there should be, perhaps it may not be applicable. But it refers to those who have the ordinary means of intelligence on the subject. And yet we are told it will not do for us to pronounce it morally wrong.

Sir, I tremble for the event of this discussion. I tremble for the honor of this convention. I tremble for the cause of temperance, if we dare not express an opinion on this point. I should be ashamed to return to my constituents, the Apprentice's Temperance Society, of the city of New York, with such a report. That Society numbers 6 or 7 hundred; it was formed on the principle of total abstinence from ardent spirits, and it now admits of no intoxicating liquors, and it always abhorred the traffic as immoral. And what shall I say to them on my return? Shall I tell them this dignified convention of temperance delegates from all parts of the United States gravely pronounced it inexpedient and imprudent to declare the traffic in ardent spirits as morally wrong? Why sir, it is not only inconsistent, it is supremely ridiculous.

Sir, if there is not a moral evil, we had better break up and go home. We had better dissolve our societies and let things be as they were before we began. I fear we have far less courage than the men of '76, if we shrink from this declaration. It was not such moral courage, that signalized the convention of that day. What, sir, have we not courage enough to follow our principle, come what may?

I have heard a venerable clergyman here say he would not tell his elders they were doing wrong in selling ardent spirit. How can a minister say there is nothing in the Bible against the traffic, when it says, "We unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken." Does not that apply to rum-sellers? And is there nothing wrong in that which brings down the curse of God?

Mr. WOOD, of Albany. I will go as far as the gentleman from Philadelphia, (Dr. Meigs) to prevent detriment to the cause of temperance. But I am ashamed to find that jealousies have entered here, which I had supposed were confined to the opposers of our cause. fears excited which belong to a by-gone age. When has the world ever before seen a convention assembled like this, for the good of mankind alone, without any sectarian or political views? These facts are out of place, they are uncalled for. The spirit of reform which has brought us here, has in itself a conservative principle which will prevent its abuse.

I am astonished at the turn this debate has taken. I had supposed that moral wrong is that which destroys human happiness. If it is not morally right to poison my neighbors' well, then it is morally wrong to sell ardent spirit for my neighbor to drink. But if doing that which destroys the welfare of mankind is morally wrong, shall we flinch from pronouncing this traffic to be wrong.

The argument of temperance from the beginning, has been on moral grounds. Allusion has been made to the apostle of temperance. Sir, I knew the apostle of temperance from my boyhood. And I know the difficulties he had to contend with. The gentleman speaks of the difficulties in Pennsylvania. Does he suppose we had no difficulties at the North. The dealers will be offended, because their interests are assailed. Does the gen-

tleman think the Yankees don't love money? They are proverbial for this. And yet this herald of reform did not shrink from denouncing the traffic as a moral evil. If he had trimmed to the popular breeze, this convention would never have met. But he went forward in the face of opposition. His first sermon hurled him from his pulpit. But he was not daunted by this. He gathered strength from opposition, and went throughout this land every where denouncing the traffic in ardent spirits as the criminal cause of all the evils of intemperance. Nay, sir, he crossed the ocean with his message, and proclaimed it in that luxurious metropolis, till England's titled nobility bowed to the force of truth, and rejoiced in doing honor to him who told it.

Now, sir, if he had come to us with smooth and homed words, persuading us with gentle solicitations, and urging upon us the arguments of expediency, does any one suppose he would have converted a whole community to his views? Sir, by such measures, the temperance cause would never have begun to move. And now has it come to this, that we are ashamed to declare our principles? Reformers are not fit for their office if they bow to expediency. The men of the Revolution—the Patrick Henrys, the Washingtons, the Hampdens, the Sydneys, have left no such examples to men who are anxious to benefit their fellows. He was pained to think that the convention should be ashamed or afraid to declare its opinions.—The eyes of the world were upon them.

The gentleman talks of American morality. Shall we shut our eyes to what American morality has done towards counteracting the greatest moral evil the world ever saw? And how has it done this? Why bringing moral principle to bear upon it, by declaring it morally wrong, and treating it as such, and putting it down as such.

Mr. BRYCE confessed himself between Scylla and Charybdis, and wanted the convention to extricate him from the difficulty, otherwise he would be obliged to abandon the cause. The religious men of the convention declared intemperance not religiously wrong; the legal men say it is not legally wrong. If then he was compelled to the conclusion that it was not wrong at all he would go home, and waste his time no longer about it. He hoped the convention would release him from his perplexities, and tell him the difference in this matter between right and wrong.

We are responsible to the friends of temperance, for the truth of the decision we pass upon this question. We are their representatives, and are bound to speak their voice. And is it not their voice that drunkenness is morally wrong? Has not the whole world paused in its admiration of a great conqueror, and written over his tomb in contempt and abhorrence "*The Drunkard's Grave*?" We are bound to call it morally wrong, because the sense of mankind has pronounced it injurious to human welfare. The gentleman from Philadelphia, (Mr. V. L. Bradford) says we stand upon popular opinion. But sir, not on the fact of popular opinion, but upon the act of popular opinion on, popular opinion acting in relation to some subject, and then to speak out its voice.

Mr. WILKINSON. I think the gentleman has escaped from his danger of being lost in a dilemma. And to come to the subject, why may I not speak my opinion on the question of moral right and wrong? If there is nothing in the state of a freeman that gives me this privilege, I claim it as a MAN, responsible at a higher bar both for my opinions and the influence they exert on others. I fear we are in danger of indicating a want of

* This is a mistake. Mr. Hewitt's first sermon produced a considerable excitement, but was very far from unsettling him from his parish. He voluntarily resigned his charge, and the comforts of home, to devote three years to incessant labors in this cause, at a time when he may be said to have stood almost alone in her defence.—ED. EVAN.

moral courage, which will prove not only disastrous to our cause, but disgraceful to ourselves.—Sir, there is not so much danger of outstripping public opinion, as is imagined. I remember the time when I was myself not quite prepared to come out decidedly for total abstinence, and to pledge myself never to drink, as I would pledge myself never to do any other act that was morally wrong. I was afraid of going too far; I held to moral suasion; I wanted to whisper to my neighbor very privately, "Had you not better be careful, and take a little less?" or, "Would it not be safer to do without it?" But sir, it will not do, and the people know it will not do, and if you take this course, they will at last censure you for it.

Mr. W. said he would relate an incident, which might be useful to the venerable clergyman, who had spoken on this subject. Not far from his place of residence, and opposite to the celebrated post of West Point, there is an extensive foundry, and a village of people gathered around it. There is a store attached to the establishment, and formerly ardent spirits made up the principal article of the trade. It is said that there used to be dealt out at that store not less than 630 small glasses of liquor per day. The minister of the place was a temperance man, and not of the expediency sort. He labored two years trying to form a temperance society, and in all that time only gained nine members. He and his nine men, used to be laughed at as they went along the streets, "There go the cold water men." At length the truth took hold of the people, and the temperance society went forward at such a rate that in six weeks' time, the number of glasses sold was not thirty, and every man who was seen calling there was called "tangle-legs." Sir, if you do your duty, your worst enemies will honor you. If not, your best friends will weep for your dishonor.

We have been told of the car of temperance. I believe that car is rolling onwards, and we are permitted, if we please, to help and hasten it along. But its momentum is already too great to be resisted. If we obstruct its course, we cannot hinder it. *Phœnix garde!* Sir, TAKE CARE! You must get out of the way, or this rolling car will not only leave you far in the rear, but dishonored in the dust.

Mr. CRAMPTON, of Conn. said, It is worthy of remark that every one who has opposed this resolution, has in fact fully admitted its truth. The venerable clergyman says it is the cause of murder, and is not that immoral? The gentleman from Philadelphia, says it spreads ruin and desolation. Is not that immoral? It is said people will be offended. Doubtless they will. But what of that? Those who find their craft is in danger will try to create a public sympathy in their favor, and cry, "Great is the Diana of the Ephesians." Those who are wedded to their cups and yet wish to stand well in the sight of the world, will exclaim, "Ye have taken my gods, and what have I left?" But what of that? Sir, I would say this because it is TRUE, and "truth is mighty." And this truth will go forth from this convention deriving additional power from the weight and dignity of this body.

Mr. V. L. BRADFORD, proposed to amend the resolution, to read, that in the opinion of the Convention, the traffic in ardent spirits is calculated greatly to impede the progress of temperance, and to prove highly injurious to the best interests of mankind. He urged this on the plea of preparing the public mind, and said that expediency was the best guide. He was in favor of argument and conviction.

He would strive to avoid epithets, and would give only facts and certain conclusions. He disapproved of intemperate measures to promote temperance. In allusion to the car, which was rolling onward with such force, he remembered the fate of another car, which was guided and impelled by the ardor of a young man, full of confi-

dence in himself, and he warned the convention to think of the end of poor Phaeton. Sir, you cannot carry this through the community, if you try. And he whose endeavors and promises exceed his strength, is imprudent, all the world over. If the use and traffic is immoral, then it is criminal. And we are bound not only to denounce it here, but to avoid the guilty every where, to withdraw our friendship from them, to follow them to the polls, to the church, to the social circle, to brand them as felons and worse. Sir, is this convention prepared to adopt this vote, and carry it through? I do not believe it. There are ulterior points and bearings, connected with the use of tobacco, with dietetics, with the course of trade, with legal enactments, which the people, I am sure, are not prepared for. Sir, if you pass this resolution, you attack a great and powerful interest in society, and array them against you, in an opposition which by mild means might well be avoided.

Dr. HEWITT hoped the amendment would not prevail, and that the original resolution would be adopted. If I understand the sentiments of this body, we are unanimous, with perhaps one exception, in the opinion that the use and traffic is an immorality. I know it to be the private belief of the gentlemen from Philadelphia. Sir, those gentlemen were among the earliest and most intrepid friends of temperance in this city. I know their hearts, and I shall never lose the remembrance of their prompt and fearless support in the struggling infancy of our cause. And I know that now, their reluctance to adopt this resolution does not arise from cowardice, nor from a wish to please the rich and luxurious of a good city by the sacrifice of truth, and patriotism, and honor. But it is from a real apprehension that by passing it, injury will accrue to the cause which I am persuaded they love, and for which they are as well prepared as any of us to go even to the death, if need be, in the way of personal sacrifice for its promotion.

Unquestionably, Mr. President, damage will ensue from the adoption of this resolution—great damage.—Multitudes, not only from the South and West, but in all parts of the country, will be irritated, and roused to active opposition, who might otherwise have remained quiet. And the shoulders of those who bear the weight and responsibility in the Temperance cause, will be burdened with a heavier burden in consequence. But sir, it must be borne. And such burdens, though grievous, are honorable to those on whom they are laid.

The American Temperance Society has had to bear this burden from the beginning. The array against this Society has been mighty. And it has grown to its present height, not because it consulted the maxims of human expediency, but because it defied them, and trampled them under foot. We appealed from them, to the consciences of men. Sir, the safety of making this appeal, and of resting our cause upon it, need now but to be demonstration. It has been tried, by the experiment of years. And what is the result? Behold the witnesses in every seat of this house, and on that stage. Every thing is in favor of a bold and uncompromising appeal to the consciences of men, irrespective of their passions, their appetites, their interests, or their sins.

Let us now estimate the damage which will ensue from laying this resolution on your table. I cannot say from my own observation what will be the effect in the middle and southern states, for it is now two years since I have withdrawn from this public service. But in New England and New York, a tremendous revolution would ensue, an overwhelming re-action will return upon us, if this convention should declare the negative of the proposition before us. We are committed on the subject, every way, and in all the relations of society. Our highest judicial officers have declared from the bench, that the sale of ardent spirits is the prin-

cipal cause of murder and other crimes, and that the tempter is more guilty than the tempted. In our churches the same principle has been extensively adopted, not only in refusing to admit those who traffic to membership, but in actually excommunicating those who persist in following so pernicious a business. A solemn trial on the subject was held before an ecclesiastical council, the highest judiciary known to those churches. It lasted three days, and legal advocates were employed and a solemn judgment passed, that the sale of ardent spirits for a drink, is inconsistent with the Christian character, and with a standing in the church of God.

Now sir, if you weaken this principle, you will destroy all this, and produce a moral revolution more destructive than intemperance itself. You will throw this Temperance reform so far back, that I fear it will never recover.

Sir, no progress was made in this reform, till the ground was taken that the use and traffic is morally wrong. And if this Convention refuse to sustain that principle, all we have done must be done over again.

Mr. MCCLINTOCK felt it his duty to bear testimony in regard to what has been represented to be the views and wishes of Philadelphia. He was one of the people, and he did not wish to have such an apology put in for his city or state as had been offered here by the other delegates. He did not believe they were opposed to the resolution; and even if he should find himself standing alone in the delegation, he believed the societies, if applied to, would respond to what he said. I have some opportunity to know the views and feeling of the societies; I was one of the first members, and I am satisfied this resolution will be as well received in Pennsylvania as any where. Better were it that the convention had never assembled, than that they should furnish the tippler with an argument, which they would do by passing such a resolution as the one proposed by the gentleman, (Mr. V. L. Bradford.)

[To be concluded.]

[From the Sunday-school Journal.]

TO MINISTERS OF THE GOSPEL OF ALL DENOMINATIONS FRIENDLY TO SUNDAY-SCHOOLS.

The meeting of Sunday-school teachers, held in May last, in Philadelphia, was composed of members of the principal evangelical churches of the United States. They united, without an objecting voice, in offering a respectful invitation to the ministers of Christ, to devote a single service to the promotion of Sunday-schools. They only ask that you will deliver to your respective congregations one sermon in which the parents and guardians of children shall be urged to the duty of co-operating with you and the teachers of Sunday-schools in the religious instruction of children. If you think that these schools aid the ministry of the gospel, these teachers ask that you will in this manner show your approbation and countenance. If you think, with them, that the instruction of these schools ought not to supercede the teaching of parents, but that parents are under solemn obligations to give their personal attention to the religious nature of their children, using the school as a valuable auxiliary in discharging the duty, then the teachers beg that you will take an early opportunity of impressing these principles on the minds of your people. In order to make the suggestion more definite, the teachers have named the **FIRST SUNDAY IN OCTOBER** next as a suitable day, or some Sabbath near that time that may be more convenient. They earnestly call your attention to the proposition, and sol-

emly and affectionately commend it to your devout consideration.

RESOLUTIONS OF THE SABBATH SCHOOL CONVENTION.

Resolved,—That in the opinion of this convention, it should be a leading object of Sunday-schools, to train the hearts and minds of all engaged in them to habits of active benevolence, and they earnestly recommend to the conductors of Sunday-schools throughout the United States, the vigorous pursuit of such measures as are best calculated to secure an interest in benevolent operations.

Resolved,—That this Convention do solemnly and earnestly urge upon their fellow laborers the importance of regular and frequent visits to the families from which the members of their classes come, not only that they may become acquainted with the domestic habits and associations of their pupils, and manifest a suitable interest in their health and happiness, but also, and more especially that they may become fully acquainted with the views and feelings of parents, and try to make them understand and desire that on them, and not on the teachers of their children, rests the first, chief, and undeniable obligation and responsibility to train them up in the nurture and admonition of the Lord.

Resolved,—That all ministers of the gospel in the United States, who feel an interest in the cause of Sunday-schools, be requested, on the first Sabbath in October next, or on some other Sabbath as near that time as may be most convenient, to preach a sermon particularly addressed to parents and guardians, urging upon them the necessity of a more cordial co-operation in the work of Sunday-school instruction.

Resolved,—That in the opinion of this Convention, it is desirable that Sunday-School libraries should contain no books but such as are of a religious character.

Resolved,—That this Convention recommend the establishment of general Bible classes of adult persons, as well as of the older classes of Sunday-schools, in connexion with their respective congregations, as among the best means of maintaining interest in mutual Bible instruction, and of qualifying teachers.

From the Christian Mirror.

SLAVERY.

MR. EDITOR,—I have observed, of late, that an effort is making by some editors south of the Potomac, to convince the southern people, that a northern combination is forming to interfere with the system of slavery, in such a manner as to endanger the peace and safety of those sections of the country where it exists. It has seemed to me, that if such an impression should prevail extensively at the south the effect of it would be disastrous to the people of color, and to the Union; and that every reasonable and necessary effort should be made, by those who understand northern feelings, to prevent wrong and injurious impressions on this subject from gaining currency. Having travelled in all the New England States, during the last ten months, as an agent for the American Colonization Society, and having endeavored to ascertain the feelings and sentiments generally prevalent on the subject of slavery and emancipation, as well as colonization, I have thought proper to communicate the results of my observation.

It is doubtless well known that the system of slavery is generally abhorred by the people of New England, and that statements can be made in regard to it, in popular addresses, which are fitted to produce sympathy, and even strong excitement. It may be known also, that a vigorous and persevering effort has been made to produce such excitement; but there is evidently room for misapprehension in regard to the number and influence of those engaged in it. From the flying reports in circulation, and the statements often met with in certain newspapers, one is in danger of forming conclusions wide of the truth. Mr. Garrison has been engaged for several years in opposing slavery, in a manner which would excite but little notice or sympathy in New England, had it not been for the hostility manifested towards him, and the rewards offered for his apprehension by legislative bodies, individuals, or combinations of individuals, in the slave states. These have given him an opportunity of appealing to the sympathy of those who are opposed to slavery, and many things have been tolerated from his pen on this account, which otherwise would have been abhorred. His paper gained but little notice, except among the colored people, till he commenced his attacks upon the Colonization Society; against which he has written as violently as against slavery. The New England Anti Slavery Society was formed by him and a few other individuals who have adopted his hostility to the Colonization Society.—The objects of the Anti Slavery Society, as defined in the second article of the constitution, are such as probably the great body of people of New England would rejoice to see accomplished by proper means. Consequently there has been willingness to hear addresses in its behalf, as its objects were to be advanced by, "*means sanctioned by law, humanity and religion.*" There has been some curiosity to hear Mr. Garrison, as there would be to hear any man for whom the Legislature of a "*Sovereign State*" had offered \$5000. Several agents have been employed to travel a part of the last year, who have lectured and circulated the publications of the society and thus endeavored to produce an excitement on the subject of slavery, and create prejudice against the Colonization Society. The letters and reports of these agents, published in the *Liberator*, are calculated to give an impression that they meet with great success in converting men to their sentiments, although their success in collecting funds has been "extremely small." It has been not a little amusing to trace the progress of these efforts in different parts of New England. In one State, it has been common to hear persons interested talk of the success of the cause in the other States. It is difficult to find a place where the measures of the Anti Slavery Society are approved by any considerable portion of the people, but there are many places where report says, that in other parts of the country, the cause is going on nobly.

The truth is that very few in New England sanction these measures, when they understand their bearing. I have conversed with the editors of more than 150 newspapers and periodicals, and with more than 600 clergymen of different denominations, and not more than 6 or 7 of either class expressed approbation

*Constitution of the New England Anti Slavery Society. Article 2.

of the measures of the Anti Slavery Society. A part of these object to some of the measures, and much of the spirit of the society. Similar sentiments prevail amongst the great body of laymen with whom I have conversed on colonization. There are a few persons prepared to go all lengths with Mr. Garrison, both in his attacks on slavery and the Colonization Society; but the number is small. With all the hostility to slavery existing in New England, there is no general disposition to interfere with it rashly. There is a prevalent conviction that slavery is wrong; and that it is a curse to all who feel its influence. It is also believed that slaves ought to receive their freedom, as soon as they can with benefit to themselves, and safety to the country. Some believe that they might be immediately emancipated with safety—that there is more danger in continued slavery, than in immediate emancipation. Still there is no disposition, unless it be among the few enlisted in the Anti Slavery Societies, to meddle with this subject in such a manner as southern papers seem to represent. The common feeling of New England is that of kindness—of painful anxiety for the safety and happiness of the southern States, and earnest desire for the union and prosperity of the whole country. Violent denunciations of the southern people or the Colonization Society are not usually listened to with satisfaction by an intelligent audience. In many places, considerable numbers have left the house during addresses of the anti slavery agents, and many who were excited by the horrors of slavery described in the addresses, and became interested so far as to assist in circulating publications, or giving addresses against the Colonization Society, have re-examined the subject and abandoned the anti slavery measures.

In many religious societies where addresses have been given by the agents of that society, it would be difficult if not impossible, for them to obtain a meeting house, or a respectable audience, if another attempt were made; not because the people are in favor of slavery, or opposed to its peaceful abolition, or to the elevation of the colored people in this country, but because they believe the measures of the society unfitted for either of these objects.

The common expression of opinion in relation to the addresses has been, that they were fitted to excite a bad spirit, both in white and colored people, who adopt their sentiments—a spirit which vents itself in hard words and unkind actions. More solicitude is felt in relation to the effect of these measures upon the colored people than upon the whites. The reasons generally assigned for not aiding the Anti Slavery Society in establishing a manual labor school, is, that it would be placing the colored people connected with it under an influence injurious to themselves, dangerous to their brethren at the south, and destructive to the harmony of the nation. Many are now turning their attention to this view of the subject, who have not, till recently, been aware of the influence exerting upon the colored people. The measures pursued by this society are evidently standing in the way of a general effort, by the friends of humanity, and especially, the friends of colonization, in New England, for the instruction of the colored people. There is not a disposition to countenance measures which exasperate the colored people, or increase the jealousy between them and the whites, or between

the different sections of country, nor will there be, unless the people of New England shall be goaded to it by the imprudent measures of the southern people themselves. Respectfully yours,

CYRIL PEARL,
Assist. Agt. Col. Soc'y.

[From the Sunday School Journal.]

CATHOLIC VIEWS OF BIBLE SOCIETIES.

MR. EDITOR,—Much has been said about Roman Catholics which had been better unsaid. An enlightened, intelligent American will be sufficiently excited by facts to exert all his legitimate influence to diffuse truth, and check the progress of ignorance and superstition.

In the last number of a Catholic paper published in Philadelphia, I find the following paragraph. The writer is considering the dangers which attend a general circulation of the New Testament.

It cannot be conceived that such monstrous opinions as these can find advocates among the people of this country, unless among those who have received their views of the rights of judgement and conscience in some less free and happy land than ours. I am sure we need the influence of good Sunday schools at once and every where, if such sentiments are likely to prevail to any considerable extent.

M.

"Mixed with the impure errors that cover the earth, the truths of this divine Testament, when dispersed out of the Catholic church, gradually disappear. Like the manna which fed the Israelites from heaven, and which, if collected as God had prescribed, became substantial nourishment, but vanished from those who sought in any other way, the word of God becomes life to those who seek it from the church, while it eludes the search of all who only follow their own caprices. In vain, then, is the world inundated with Bibles. The dead letter may be circulated without being informed by the Spirit, which maketh wise unto salvation. All may be invited to slake their thirst with the divine word; but let them recollect that after being forced out of the inclosures of that church which is called the "sealed fountain," its contents, instead of being pure, are the poisoned "waters of the broken cistern."

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, on the 20th inst., very suddenly, Mr. Ambrose Ward, aged 76. Mr. W. had been long afflicted with a chronic complaint, but was sitting at his window a few minutes before his death.

In this city, on the 16th inst., Mrs. Ann Hendrick, aged 75.

In this city, on the 18th inst., after a short illness, Mr. Abraham Bradley, 2d, son of the late Jared B. Esq., aged 19.

At East Haven, on the 20th inst., Mr. Jared Bradley, aged about 85.

In Meriden, on the 16th inst., after a distressing illness of only five days, Susan L., daughter of Mr. Titus Ives, aged 12 years.

At Washington, Ct., on the 19th inst., Miss Anna W. Hatch, aged 18, daughter of Mr. Calvin H. of Farmington.

In this city, on the 21st inst., Mrs. Amanda Hoadley, aged 26, wife of Mr. George Hoadley.

In this city, on the 24th inst., very suddenly, Mr. Jacob Brown, aged 34.

Poetry.

[For the Religious Intelligencer.]

ON THE DEPARTURE OF MISSIONARIES
FOR CEYLON.

Wave wide, Ceylon, your foliage fair,
Your spicy fragrance richly strew,—
The Ocean's threatening surge we dare,
To bear Salvation's gifts to you.—

And ye, who long, a lonely band,
Have faithful till'd that favor'd soil,
Brethren, we come, with helping hand,
To share the burden of your toil.—

Land of our birth!—we may not stay,
The fondness of our hearts to tell;
Friends of our youth!—we may not say
How deep within our souls you dwell.

But when the deaf, both small and great,
Shall stand before the Judge's seat,
When sea, and sky, and earthly state,
All, like a baseless vision, fleet,—

The hope that then some heathen eye,
Through us, an angel's glance may raise,—
Thus bids us vanquish nature's tie,
And turn the parting tear to praise.

L. H. S.

GENERAL ASSOCIATION OF CONNECTI-
CUT.

We select from the Connecticut Observer, a brief notice of the Annual Meeting of this ecclesiastical body, which commenced in Brooklyn on Tuesday, the 18th instant, at 11 o'clock; A. M. Rev. Aaron Dutton of Guilford, was chosen Moderator, and Rev. Cyrus Yale of New Hartford, and Rev. George A. Calhoun of North Coventry, were chosen Scribes. In the afternoon the sermon before the Association was preached by Rev. Charles Colton of Lyme, from John xv, 17—'These things I command you, that you love one another.'

The receipts of the Missionary Society of Connecticut, Auxiliary to the A. H. M. S., as stated in the Report of the Directors, presented to the Association on the preceding day, were from June 16, 1832 to June 15, 1833, \$7990 51—being 2831 41 more than those of the year previous. If we include all that was received by the American Home Missionary Society from this State, and the donations and legacies to the Missionary Society of Connecticut, the whole amount raised in this State, for Home Missions, the last year, is 14,453 19—exclusive of 1768 09, the avails of permanent funds given in former years. But this is only a fraction of what, we are persuaded, Connecticut will yet rejoice to do, in this Christian and patriotic work.

In the afternoon of Wednesday, the Report of the Committee on the State of Religion in the churches in cor-

respondence with it, was read to a large audience, and the sacrament was administered. Rev. Dr. Nott of Franklin, and Rev. Dr. Rice of New York, officiated on the occasion, which was one of deep interest and solemnity. At the close, Rev. Mr. Ludlow addressed that part of the audience that had not, by compliance with the dying injunction of their Saviour, shown their attachment to him and his cause.

The session of the General Association is becoming one of the most interesting and profitable seasons on which Christians assemble in this State. The ordinary ecclesiastical business is, indeed, attended to, as it ought to be, and as it must be to secure the objects for which the body was organized, and for which it meets. But mingled with this, and more and more every year, are the benevolent objects of the day—and a spirit of warm, affectionate, expansive piety is shed over the whole. Our brethren who can attend, on these occasions, if they have not done it for several years, know not what they lose by absence.

Delegates were present from the General Assembly of the Presbyterian Church, from the Evangelical Consecration of Rhode Island, from the General Association of New Hampshire, and from the General Convention of Maine.

"In the morning shall my prayer prevent thee."

We regard it as a happy omen to hear spontaneous suggestions from several quarters, of the propriety of a universal prayer meeting for Sunday Schools, on the morning of the fourth of July, with special reference to the efforts of the day. It gives us sincere gratification to be the organ through which it is proposed to the friends of Sunday Schools throughout the U. States, to meet for devotion at sunrise on that day. In districts where it is impracticable to assemble for the purpose, Christians may observe the season in private. But will not all combine in imploring the Divine blessing and direction on the enterprise? Are the teachers of these schools the only disciples of Christ in the world who have the duty and privilege of praying for them? Will not the church pray for the children of this country! *Sunday School Journal.*

INSTALLATION.

Rev. Otis C. Whiten was installed at Canterbury, on Thursday the 20th instant, as Pastor of the First Church. The religious services were as follows: Introductory Prayer by the Rev. Mr. Whitmore, of Killingly, Sermon by Rev. Mr. Cogswell, Secretary of the American Education Society, Installing Prayer by Rev. Mr. King, of Westminster, Charge by Rev. Mr. Dow, of Thompson, Right Hand of Fellowship by Rev. Mr. Tilletson, of Brooklyn, and the Concluding Prayer by Rev. Mr. Whiten, of Antrim, N. H.

The annual meeting of the Female Education Society of New-Haven, will be held on Wednesday, July 3d, at 3 o'clock P. M., at the house of Mrs. Anna Townsend, in College-street.

TERMS—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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